on the coast of Asia, the name of which is Parrhasia. These Parrhasians left their names here, and by the change of A to I, the inhabitants of this city, were, and are to this day, called Parrhisiens.

THereafter these Parrhasians, living here, built on said island, and began, under a kindly and favourable horoscope, this noble city of Paris, which is to-day, more truly than Athens was in the olden time, the fountain-head of all branches of knowledge; the standard of every virtue; the theatre of noble men; the high seat of great minds; the sanctuary of devout souls, and the treasure chamber of all good things; in whose honour I shall very gladly quote in this place some fine verses of the poet Architrenius—as Baptista Pius bears witness in Chapter LXIII of his Annotations, when he says:—

> Altera regia Phœbi
> Parrhisius, Cyrrhea viris, Chrysea metallis,
> Græca libris, Inda studijs, Romana poetis,
> Attica terra sophis. Mundi rosa. Balsamus orbis.
> Sidonis ornatu. Sua mensis, et sua potu.
> Diues agris. Fœcunda mero. Mansueta colonis.
> Messe ferax, Inoperta rubis, Nemorosa racemis,
> Plena feris. Piscosa lacu. Volucrosa fluentis.
> Munda domo. Fortis domino. Pia regibus. Aura
> Dulcis. Amœna situ. Bona quælibet. Omne venustum.
> Omne bonum. Si sola bonis Fortuna faueret.[16]

THAT is to say: Paris is a marvellous royal abode, wherein the glorious sun commonly breathes its gracious & divine aspect, bringing thither innumerable noble minds dedicated to the Muses, like those who dwelt long ago in the city of Phocis in Greece, called Cyrrha. Paris abounds in all sorts of precious metals, and is a very Greece in the multitude of books; a true India in useful knowledge and study; a second Rome in poets; an Athens in learned men. Paris is the rose of the world, the balsam of the firmament. Paris is a second Sidon in outward splendour, abounding in all manner of food and pleasant beverages, rich in tilled fields, fecund in pure wine, & refined in her people. Very fertile in every kind of useful grains, without brambles and without worthless bushes; very abundant in vineyards and arbours; forests full of wild beasts, and the true birthplace of all good fish. Girt about by her beautiful river Seine. Spotless in her houses, strong in her Lord, venerable

and lovable in her kings, delightful in her clear, soft air, delectable in her situation. In short, in Paris is to be found every respectable virtue and the treasure-house of all good, if Fortune choose to be always kind to her.

BAptiste of Mantua, above-mentioned, in the passage cited, introduces St. Paul speaking to St. Denis, and saying:—

> Venies duce flumine tandem
> Parrhisios gentem vestris quæ traxit ab oris
> Et genus et nomen; sed primæ barbara nonam
> Lingua notam vitio fandi succedere fecit.

THAT is to say: 'Thou shalt go' says St. Paul to St. Denis, 'along the noble river Seine to the Parrhisians, who had their origin & their name from one of your Greek nations. This nation was called Parrhasian, but the common speech has changed the first letter of the alphabet, which is A, to the ninth, which is I, and they say Parrhisian.'

ICan say further, with good reason, that the Greek letters were here before the Latin, since even to-day we have in use in our French language words and phrases which are more Greek than Latin, like *Paradisus, Angelus, Cygnus,* and a thousand others, whereof few take notice because of the lack of rules in our language.

WE call a beautiful garden an earthly paradise (*paradis*), that is to say, *Paradisus.* An angel (*ange*) is nothing more than a messenger, which is, in Latin, *nuncius;* thus we see that *angelus*—or in Greek, Αγγελοσ—and *ange* are much more akin and alike than *nuncius* and *ange.* In like manner, *cygnus,* or Κυγνοσ,* is much more akin to the French word *cygne,* than to the Latin, which is *olor.* However, who shall not choose to believe what I have said, let him amuse himself by reading the fifth book of *De Asse,* at the beginning of leaf CXCV of the edition of Venice, which is called Aldine, and he will see how Monseigneur Budé testifies in choice words to the fact that the names of the measures used in this noble city of Paris still have, for the most part, names like the Greeks, as are *cheopina* and *pinta*—*cheopine* and *pinte. Melodia* is nearer to the French word *melodie* than is the Latin *concentus.*[17] I could give a thousand other similar & more manifest examples; but, with our Lord's assistance, that shall be for another time.

* *The common Greek form is* κύκνοσ.

GAguin wrote in Book IIII of his Chronicles that the books which St. Denis wrote of the celestial hierarchy, and which were sent by